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A  
SERMON

Preach'd before Her

MAJESTY

THE

Queen Dowager,

In Her Chappel at

Sommerſet Houſe,

Upon the Second *Sunday* after *Eaſter*,  
*April* 10. 1687.

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By F. *James Ayray*, of the Holy Order of *St. Francis*, Chaplain and Preacher in Ordinary to His Excellency the *Spaniſh Ambaſſador*.

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THE

CHURCH OF ENGLAND

IN THE CITY OF LONDON

ON THE 10th DAY OF SEPTEMBER 1787

By the Rev. John H. ...

1787



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Preach'd before Her  
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THE  
Q. Dowager.

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JOAN. 10. *ver.* 16.  
Et Vocem meam audient.

JOHN 10. *ver.* 16.  
*And they will bear my Voice.*



Good and Skilful *Shepherd*, (~~Most~~  
~~Sacred Majesty~~) a Good and  
Skilful *Shepherd*, One that *loves*  
his Sheep, and is *tender* of his  
Flock, *covets* and *requires* the  
healthful Hills, and finest Turfed Plains, for his  
Sheep to Feed in: He sometimes *refresheth* them  
B along

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along the Banks of some pure and *crystalline* Stream; and then again, he seeks an *Eminence* for variety of Pasture, and his Flock's *Diverſion*: But when he finds the Sun *decline*, and is about to take his *leave* of us, upon his *Shawm* he ſounds a Retreat: And if his knowing Eye diſcover any *wanting*, he leaves a while his Flock alone; he *climbs* the Hills, he *ſurveys* the Plains; and finding it laid under the *Protection* of ſome ſhady Buſh, tranſported with Joy, he *hugs* himſelf in his good Fortune; he lovingly *embraceth* it, he takes it in his Arms, and carries it back to Fold.

Almighty God, whoſe Love is *infinite*, and Care *unſpeakable*, had led our Human Nature forth to feed in the fertile Fields of a Terreſtrial Paradife; whoſe Hills were always *Green*, ſtill *flouriſhing* with Original Juſtice, and the Fountains of it were the *clear* Parents of Immortality: But when he *ſounded* his Retreat, and found it gone Aſtray, he enquired, *ubi es?* he came in ſearch after, down from Heaven; he run through all the *miferable* Valley of *this* *wretched* Life; he climb'd the Hill of the Croſs, and finding it much wearied and quite *haraffed*, he raiſed it from Sin to Grace, and conducted it to the *pleaſant* Paſtures of Eternity.

He.



He had reason to say, *That his Sheep will hear his Voice*; the tender Demonstrations of Love he shewed them, and their own *Interest* would prompt them to it: Yet, how many be there, *That will hear any Voice but that of Jesus*? St. Paul could say, *That, Nihil sine voce*, there was nothing *Dumb* in Nature; every thing had its *Language*, and could speak, and speak so *inticeingly*, it made the unthinking Man *listen* to the Sound, and *sloop* to Lure: The World, the Flesh, and Pleasure, have all of them their *several* Dialects, and they be all *delightful*; and tho' the Voice of God surpass them all, yet it is no difficult thing to make *mistakes*, where there is so great a Multitude: The *enchanting* Voices of the World will never want Admirers; whilst few there be, that *listen* with attention to the sweet charming Voice of their Beloved Pastor. The *Spouse* in the *Canticles* was so *taken* with it, she could be content to *hear* it always; all Sounds but his, were *dull* and *troublesome*; *Vox enim tua dulcis*, His Voice was *pleasing* beyond measure, and his Conversation *extreamly* grateful: and could we but think it so, we might have some reason to believe we are his *Sheep*, and belong to his *Sheep-coat*. This is what I would willingly let you see, after having *invocated* the Assistance of the Holy Ghost, through the *Intercession* of the ever-Blessed

1 Cor. 14.  
10.

# A Sermon Preach'd before

Virgin *Mary*; whom we will Salute in the *Words* of the Angel, *Hail, full of Grace, &c.*

*St. Greg.*

10.

*Mor. cap.*

16.

*Job cap.*

2. 3.

*Rom. 16.*

19.

The World, as *St. Gregory* tells us in his *Morals*, laughs at the simple Man, *deridetur justī simplicitas*, and its foolish Wisdom, which doth weigh all things in a deceitful Balance, knows not the worth of Virtue, but *condemns* that for *Silly*, which the God of Heaven *reputes Sublime*: But those who are not of the World, who *steer* their Course by a higher *Compass*, who regulate their Lives according to *Divine Maxims*, highly prize and esteem this Vertue of *Simplicity*, do approve, and even envy the *Encomiums* God did give it, when he call'd holy *Job*, *Vir simplex ac timens Deum*, A Man made up of *Simplicity*; his best *Ingredient* was the *Candor* of his Spirit; he did not know the wicked *Malice* of the *cunning* World, but did *simply* fear and love his God. Saint *Paul* would have his new *Roman* Converts, *Sapientes in bono, & simplices in malo*: *Sapientes in bono*, that is, *wise, wary*, not to fall from good: and, *Simplices in malo*, so *piously* simple, so *simply* ignorant, as not to know how to commit a thing that should be *Evil*.

The *Naturalists*, whose constant business it hath been to pry into the Inclinations of each particular thing,

thing, have observed two notable properties in Sheep; their *Simplicity*, and their *Obedience*; they *simply* go with their Pastor where-ever he please to lead them; and are so punctually *obedient*, that if straying and out of order, a *Call* or a *Whistle* brings them *Back*: The Son of God requires these two Qualities in every *Christian* that he admits to Fold; for, *Vocem meam audient*, They shall hear my *Voice*.

Man hath several Voices, and can manifest his Thoughts by several ways; he can speak with himself, and in his Mind can *frame* long and intricate Discourses: his Hand and Pen will carry his *Conceptions* cross the Seas, and fetch back *Instructions* from the other side; and whilst we talk together, our *Tongues* do entertain *Converse*; and so we grow familiar. Almighty God much after the same Nature doth deal with Man; and by several ways, like to these, declares his Will unto him, and makes him acquainted with his Orders. His First Voice is a *Word Infused*, purely interior; His Second is his *Written Word*; and his Third is his *Word*, as *Preach'd* and *Publisht*: and all these do require of us *Simplicity* and *Obedience*; *Simplicity* in *Believing*, and *Obedience* in *Executing* what-ever they command Us: So that the Voice of God, under these three Notions, of *Infus'd*, *Written*, and *Publisht*, shall

shall be the Subject of our First Point; and the *Simplicity* and *Obedience* required in all its worthy Hearers, shall administer Matter for my Second; and be the Subject of (~~Most Sacred Majesty~~) your Gracious and Favourable Attention.

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## POINT I.

**T**HE *Holy Ghost* often makes use of the First Way, and speaks Interiorly to our Souls in a *Spiritual* manner: *Galen*, that Eminent Physician, sayes, That we have Ears in our Heart, as well as on our Head; and, as with these we hear those *Articulated Words* fram'd without; so the *Silent Words* of God (as Saint *Augustine* calls them) strike our Ears within; *Non labiis clamat sed in corde loquitur*; He speaks to us, as heretofore He did to the Antient Prophets, by Inward and Secret Inspirations; *Per inspirationes internas*. *Eliphas*, a Friend of *Job*, declares, He felt the Effects of this Voice in his own Person; *Ad me dictum est Verbum absconditum*, & *quasi furtive suscepit auris mea venas susurri ejus*, & *quasi vocem auræ lenis audiui*; To me was spoken a Secret Word, and, as it were by stealth,

*Aug. 10. 9.*  
*Tra. 54.*

*Job 4. 12.*

stealth, my Ears received the *Whisperings* thereof; like the *Pleasant Murmurs* of some purling Stream, or like a *Gentle Breeze* against the Leaves. Some are of Opinion, That *Eliphas* did only boast; and *Liramus* saith, It is a pure Mistake; because (saith he) *God* seldom, if ever, reveals his Secrets to wicked Men; such as *Eliphas* was: However, were it so, or were it otherwise, the Great Saint *Gregory* l. 5. c. 20. takes an Occasion from these Words of his, to make us acquainted with the *Loving Conduct* of our *God* towards his Favourites; He Explicates the Inspirations of the *Almighty*, by a *Metaphor* drawn from the *Pure Rivulets* softly gliding through the Woods, or upon a Gravel; whose little grumbling Murmur, and pleasant Noise, is so still; a Man must press his Ears to hear it, it is so delicate. The Inspirations of our *God* slide so easily into the Heart of Man, and pass away so gently, they be often gone before we feel them; our Mind being *divided* about the little Affairs of Life, and our dull Spirits unfit for the Maxims of a *Spiritual Conduct*.

Yet the Manner, the very Method of this *Interior Voice*, is admirable: Love and Fear do interchangeably play their Part; they do each *solicite* and terrify the Heart of Man: *Aliquando amore, aliquando nos ter-*

St. Greg.  
ut supra.  
rore

*rore compungit* : The Voice of *Love* is full of *Consolations* ; it doth *charm* us sometimes in Prayer, and *regals* our Appetites with *Delights* that are wholly Spiritual in our Communions. This is that Voice, the *Spouse* doth mention in the *Canticles* , with fo

*Cant. 2. 14.* much Reverence : *Sonet vox tua in auribus meis, vox enim tua dulcis* ; Beloved of my Soul, speak unto me ; let your Voice but reach the Ears of my Heart ; it is *charming* to a Miracle ; it is all Divine, as all devout Souls do testifie, that have heard it. Saint

*Cant. 1. 1.* Gregory compares it to that *Kiss* , the *Chaste-Lover* did covet with so much Ardor ; *Osculetur me osculo*

*c. 10. de oris sui* : and St. *Denys* calls it, *Stimulos dulces divini dev. Nom. amoris*, The sweet Incentives of Divine *Love* ; they awake your *drowsie Souls* , and push them forward, and make them walk with large *Steps* in the Service of their *God* ; they effectually thrust them on ; and yet, its Force is Sweet, and full of Comfort ; it moderates whatever is *harsh* in the Rule of Vertue , *Aliquando amore, aliquando nos terrore compungit* : Those *stiff-neckt Souls*, whom *Love* and *Sweetness* cannot gain upon, *terrore compungit* , He hath his *Terrors* in Store ; and where *Love* cannot compass, *Menaces* and *Threats* do gain the Point , and make their hard Hearts *supple* and *comply* : The *Thoughts* of Death, the *Dread* of Hell, the *Rigours* of a Divine Justice, the

the *Sting* of Conscience, the *gastly Shapes* which Sin always leaves behind, *terrifies* a miserable Soul, instills in him a *horror* for his Sin, makes him *bear*, and at length *love* his God.

I find in the Book of *Job*, a certain Passage fit to our present Purpose ; *Per somnum in visione Nocturna Job 33. 15. quando irruit sopor super homines* ; Fear and Apprehension seize upon a Man in the Night, whilst asleep, and in his Dreams, suddenly do reach the Ears of his Heart, *surprise* his Soul, and in a *Language* above what's common, lays before his Eyes the *miserable Condition* wherein he *languisheth* ; and instructs him how to get free. So that, these *Nightly Horrors* are often the *Inspirations* of the Almighty, *Sonitus terroris semper in auribus impii* ; Almighty God is so *solicitous* to save Man, that he raiseth a *frightful Noise* in the Ears of the Impious, which doth *terrifie* them continually.

St. Paul deciphers this Voice of God, as he doth all things else, in a most *wonderful* manner ; and saith, That whensoever and whomsoever it calls upon, it is still in order for their *greater Good* ; it *Remonstrates* the Dangers that *surround* them, it shews the Means of *Evasion*, and declares the *Advantages* of

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## A Sermon Preach'd before

a better State. You Worldly Man, who *fondly*, and even *foolishly* ingage your Heart to these things below; Are you not truly sensible, that the *Acquisition* of what you covet, is both *dangerous* and *painful*? How many do *sell* their Souls for those very things, which afterward do *vex* and *torment* them? A little *Riches*, for example, *unjustly gotten*, bring along with them a thousand *Troubles* and *Disquiets*; the *Care* of *keeping* them, is *sent* with *Fears* and *Apprehensions*; and *Chagrin*, *Vexation* of Mind, and a Grief *unspeakable*, do attend and wait upon their Loss. O! were it not much better, saith the Loving *Spouse* of our Souls, to abandon all these, which will *infallibly* leave us? Their *Friendship is false*, and their *deceitful* Amity, the *certain Cause* of many *Crosses*, *Cares* and *Crimes*: If you must still be getting, seek and purchase the Goods of Heaven, which are only true Goods, and can *only satisfy* the Heart of Man, and make him happy.

It is strange to see, how this *Interior Voice* familiarly *converseth with*, and *pressingly solicits* the Heart of a Sinner! Few here, I am apt to believe, that have not (at some time) experienc'd what I am now about to say. How often hath God spoken to your *evil-disposed Heart*, in the midd'ft of your  
Wicked-



Wickedness, while you were *actually* offending him? How often hath he *suggested* to you the *Severity* of his Decrees, and the *Vanity* of your Presumption, in letting you see, that a *sudden Death* would *frustrate* you of that long-expected Moment, which you *reserved* till the last, to cry *Peccavi*, and for your final Repentance? Do you not fear the Devil, who is ready to seize upon you? who, should your Soul depart in *flagranti delicto*, when in the height of Wickedness, would infallibly carry you to *Eternal tormenting-Flames*? O wretched Man! Think upon your End; and reflect, that the time which now is lent you, are *dies acceptabiles*, Dayes of Mercy; and these once let slip *in vain*, *Eternal Death* and *Horror* closely waits upon their Train.

The Children of the *Jews* were earnest heretofore in their Suit to *Moyse*, that they might *never-more* hear their *God* to speak, because his Words were generally *delivered* in Threats and Thunder; *Non Exod. 20. 9. loquatur nobis Dominus, ne forte moriamur*, We shall certainly die, if He but speak. But this *Interior Voice* is of another Temper; *Loquetur pacem in plebem suam, Psal. 84. 9.* It is a Voice of *Peace*, of *Comfort* and *Consolation*; dissipateth the Clouds of *Ignorance*, and calls the *Wandering Sheep* home to Fold; and consequently, all

that are, or would be good, are bound to hear it; *Oves meæ vocem meam audient*: And if any are so *stupid*, or *ill-advised*, as not to hearken to it, let such prepare their Ears for another Sound, for a *Voice* of Terror and Indignation; *Vocavi & renuistis, ego quo-*

*Prov. I. 24. que in interitu vestro ridebo*: I have call'd upon you, and you were deaf to my Admonitions; I have call'd upon you by my *Secret Inspirations*, whereby I have so often *toucht* your Heart, so often have *discover'd* unto you the *Severities* of my Judgments, have made you sensible of those *Tormenting Flames*, that you will infallibly feel, if you fall under my Hands, & *renuistis*; and you have slighted all these. But when Death shall seize upon you, and make you *tremble* with his cold *Approaches*, when your poor Heart shall be *terrify'd* with that *Gastly Company*, which shall then *surround* your *Couch*; when in your *last* and *dying Agony* you shall call upon your *God*, *Prov. I. your Maker, and Redeemer, Ego in interitu vestro ridebo*, I will then laugh at all your Miseries. O *Christians!* These Threats are able to daunt the most *fix'd Courage*; and the Effects of them, which *frequently* happen, do often create Despair. How many in the World, whilst living, were often and *copiously* blest with Sacred Documents from Above; yet, at the Point of Death, because deaf to their *First Call*,  
did

did want the Grace of a true *Repentance*; and so lay down cruſht in Sin.

The ſtrange Example of *Origen*, methinks, ſhould wonderfully raiſe *Attention* in Us, and make us liſten *diligently* to the Written Word of *God*; which is his Second Voice: *St. Epiphanius* relates the Story of him in his Second Book. He ſaith, That this *unhappy Man*, after his *ſhameful Fall* in *Alexandria*, where, forc'd by a cruel *Perſecution* raiſed againſt the *Chriſtians*, he offered *Incenſe* to the Deity of thoſe *Heathen Idols*; not being able to bear the conſtant *Taunts*, and *Jeers*, daily flung upon him by men *ſcandalized* to ſee a Perſon of his Wit and Learning commit ſo *baſe* a Crime, he reſolves to *with-draw*, to *retire* into the *Holy Land*, and there (*unknown* and *diſregarded*) ſpend the poor *Remains* of his dayes: But, *Ultrices manus pariter*, The revengeful Hand of *God* went ſtill *along* with him; for he was no ſooner got to *Hieruſalem*, but the *Report* of his Learning *arrived* with him, and he was immediately *intreated* by the Inhabitants of that City, to honour them with ſome *ſelect Piece* of his *Gallant Wit*, which had already gained *Renown* with them; though they had not, as yet, been ſo *fortunate* as to be *acquainted* with his Perſon. *Origen* excuſed himſelf

self all he could, *alleging* his great *Indisposition*, by reason of his long Travels, with many other *specious* Pretences; but none would gain *Acceptance* with those earnest *Supplicants*, who before-hand had *resolved* to admit of no Excuse, and would not be said Nay. In fine, finding himself *extreamly* prest, he *condescended* to their Importunity; he mounts the Chair, and takes the *Bible* along with him, which is the *Written Voice of God*, intending to make the first Text of *Scripture* that should occur, the Subject of his *Discourse*; and thereupon dilate himself, as the *Holy Ghost* should *suggest* unto him: He opens the Book, and the very first *glance* of his Eye fell upon that Verse of the Royal Prophet, in his 49th

*Psal.* 49. 16, Psalm; *Peccatori dixit Deus, Quare tu enarras Justitias meas & assumis Testamentum meum per os tuum? tu enim odisti disciplinam & projecisti Sermones meos re-*  
17.

*trorsum*; To the Sinner God hath said, Why doth thou declare my *Justices*, and takest my *Testimony* by thy Mouth? Thou hast hated *Discipline*, and cast my Words *behind* thee; Which, in short, is thus; How dare you announce my Law, and my Gospel to this People, now that you have so *basely*, and so *unworthily* transgressed them both? Having read these Words in a *languishing Tone*, with a *pale* and *reserved Countenance*, he shut his Book, he laid it by,

by, and, like a Person *struck* from Heaven, did lose both *Sense* and *Speech*. The People, who did thither *flock* in Crouds to hear him, were *astonished* at this new way of *Preaching*: In the mean while, poor *Origen's* Heart was daunted; and seeing himself *condemned* by his own Words, he did *yield* up his Soul to *Grief*, his Eyes to *Tears*, his Mouth to *Sighs* and *Groáns*. My *God*! What a *Sermon* was here? 'specially for *Origen*, to whose Heart *God* did speak, and speak so, as to make him *Wiser* by his Fall.

Whilst we, *wretched Sinners*, can *brave* the Inspirations of Heaven, and what we *read* make no *esteem* of; we have just reason to *fear*, that while thus we stop our Ears, while thus we *block* up all the Avenues to our ill-instructed Heart, *Almighty God* seeks no other way of *Entrance*; and he who *slights* a proffer'd Guide, may find no other *Way* to *Bliss*. The rich Man in the Gospel desired to be *reviv'd*, and live again on Earth, that by *conversing* with his Brothers, and *describing* unto them the *Horrors* of that Place of Torments, where he had so long been *detained* a Sufferer, he might teach them how to avoid it: But Answer was made him, *Habent Moysen & Lm. 16. Prophetas, audiant eos*; If they will neither hear *Moy- 29. ses*, nor the *Prophets*, 'tis to be *feared*, they'l not believe

believe a damned Soul, tho' come from Hell; and so his Suit was rejected.

Who of all Us, that hath not *experienced* both these? No Heart so *averse*, which God hath not *strove* to win; no Sinner so *depraved*, for whom the *Almighty* hath not still a *Pardon* in *reserve*: His Voice hath been *heard* several times; and we, like drouisie idle Sheep do never mind it. He did speak with his *tears*, as soon as he was born, *Primam similem nobis emisit vocem plorans*, and only a few poor Shepherds, and three strange Kings, did take notice of it. Being able to *write* Man, he did *raise* his Voice, he did *speak* louder, he *preached* almost daily; and only a *Samaritan*, a *Zacheus*, a *Centurion*, a *Magdalen*, were *awaked* from the *sleep* of Sin at the Sound of it; *Jewry* and *Hierusalem* were quite deaf. He ascended the Pulpit of the Cross, and did speak with so much *Violence*, he did *rend* his very Throat, and *sent* forth his Soul at it; and only one poor Thief did *hear*, and was *sensible* of the *Noise* he made. The *Scribes* and *Pharisees*, *Herod*, and all the Soldiers, were at the very *foot* of the Chair, and *could* not, or *would* not hear one *single* Syllable. When he rose from the Grave, he did speak so *earnestly*, he moved the very Stone from off him; and yet the Watch *remained* fast

fast a-sleep, *Dicite quia vobis dormientibus*; They were none of his Sheep, they did not *hear* his Voice: or, if they did, they wanted both *Simplicity*, and *Obedience*; which are two *Qualities* absolutely *requisite* for good Sheep, as you will find by my *Second Point*.

## POINT II.

Vocem meam audient,  
*They will hear my Voice.*

THE Prince of the Apostles called the *Sheep* of *JESUS*, who are the true *Children* of the *Church*, and whom he was *commissioned* to feed, *Filios Obedientiæ*, Sons of Obedience: He exhorts them to shew themselves such in *Reality*, by the *Observance* of *God's Commands*: He is not content to have them only *Obedient*, for that alone will never make them *Perfect*; but, moreover, *requires* they should be *Prudently* simple; *Prudentes sicut Serpentes, simplices sicut Columbæ*; They must be like Sheep, and *observe* their Pastor in all his *Motions*. The very *Essence* of a *Christian* requires both

*Matth. c. 10. 16.*



these Qualities, *Simplicity* in believing the Articles propos'd unto Us, and *Obedience* in performing what they demand of Us.

When Man doth first commence *Christian*, the first Question that is put unto him, is, *Quid petis ab*  
*Ita Ritual, Ecclesia Sancta Dei*, What do you ask of the Church of God? and he answers, Faith, *Fidem*: It is the First of All the Vertues *infused* in *Baptism*, and the most necessarily *requisite* upon several Respects: *First*, Because it is the Basis, or *Ground*, on which all our Hopes are built; For, *Tolle Fidem, & cætera sustulisti*, Take Faith from Man, and he is but one *poor Degree* above a Brute; and, as in a Building the *Foundations* do always lye concealed within the Earth; so those Mysteries which are propos'd unto us by our *Faith*, lye all *close concealed* within the hidden Secrets of the *Divine Veracity*: *Gloria Dei est celare verbum*; Almighty God doth glory in hiding his *Secrets* from Us; and a Man doth merit more by simply assenting to what he cannot comprehend: for, *Non habet fides meritum ubi humana ratio præbet experimentum*; Our Faith is *useless*, and cannot claim Desert, where Human Reason hath gained Experience.

*Athan. in Synopsi.*

*St. Greg. hom 28. in Evang.*

*Secondly,*



*Secondly*, If we consider the *Objects* propos'd unto Us, we ought to be truly simple, and *vail* our Judgment; because all the Mysteries of our Faith do surpass the *reach* of Human Understanding; That, for Example, of the *Unity* and *Trinity* of God, can never fall under the *Light* of Human Reason; but is made known unto Us by a *Supernatural* Revelation: What Wit, tho' most *refin'd*? What Understanding, tho' never so *penetrating*, can discover *Three* in *One*, and *One* in *Three*? One and the Self-same *Essence* of a Deity in *Three* distinct Persons, and a *Plurality* of Persons in *One* and the same God.

Every Man hath *Two* Eyes; One *Nature* did provide him with, and that's his *Judgment*, and his *Reason*; the Other was *lent* him by *Grace*, and that's his *Faith*: If he intend to *see* perfectly with This, he must *wink* with the Other: *close* the Eye of *Human Reason*, and your *Faith* will be more *discerning*. Have you never observed a Man, who *aims* a-right, and infallibly *hits* the Mark, he *winks* with one of his Eyes; for then those *Spirits* which did *serve* them Both, now joyn'd together to *assist* but One, do *strengthen* the Faculty, and make the *Shot* more certain: So you, if you design the *attaining* those Mysteries, whose *Knowledge* our *lowly* Nature cannot reach to, must *wink* with the

these Qualities, *Simplicity* in believing the Articles propos'd unto Us, and *Obedience* in performing what they demand of Us.

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*Secondly,*

*Secondly*, If we consider the *Objects* propos'd unto Us, we ought to be truly simple, and *vail* our Judgment; because all the Mysteries of our Faith do surpass the *reach* of Human Understanding; That, for Example, of the *Unity* and *Trinity* of *God*, can never fall under the *Light* of Human Reason; but is made known unto Us by a *Supernatural* Revelation: What Wit, tho' most *refin'd*? What Understanding, tho' never so *penetrating*, can discover *Three* in *One*, and *One* in *Three*? *One* and the Self-same *Essence* of a Deity in *Three* distinct Persons, and a *Plurality* of Persons in *One* and the same *God*.

Every Man hath *Two* Eyes; *One Nature* did provide him with, and that's his *Judgment*, and his *Reason*; the Other was *lent* him by *Grace*, and that's his *Faith*: If he intend to *see* perfectly with This, he must *wink* with the Other: *close* the Eye of *Human Reason*, and your *Faith* will be more *discerning*. Have you never observed a Man, who *aims* a-right, and infallibly *hits* the Mark, he *winks* with one of his Eyes; for then those *Spirits* which did *serve* them Both, now joyn'd together to *assist* but *One*, do *strengthen* the Faculty, and make the *Shot* more certain: So you, if you design the *attaining* those Mysteries, whose *Knowledge* our *lowly* Nature cannot reach to, must *wink* with the

Cant. c. I.

15.

Cant. 14.9.

Eye of your *Reason*, and only look through the *simply* single Eye of *Faith*. The *Spouse* in the *Canticles* had Two most beautiful Eyes ; they were like the Eyes of a *Dove*, *Oculi tui Columbarum* ; yet, as we read, She wounded her Beloved with only One ; *Vulnerasti cor meum in uno oculorum tuorum* : Hence we gather, that it was not the Eyes of her Body that wrought this Conquest ; for they were *charming* both alike : But it was the *piercing* single Eye of her Faith, which gave the Wound, and made his *Heart* her *Captive*.

All those *knowing Wits*, which are most of all illuminated with the Light of *Human Reason*, are not always the most *Sincere* and *Faithful* : A poor ignorant Person, whose *Heart* doth know no *double*, and is only Owner of a *single* Faith, shall do more, shall love his *God* more *intirely*, shall gain a greater knowledge, and consequently a more *ample* Merit, than those *high-flown* Minds, whose Conceptions are the *Rule* they go by, and vainly fancy their *shallow narrow* thoughts a *Gage* capable of the *Grandeurs* of an *Infinity*.

The History of *Alanus* is a *demonstration* of this Verity : This Man was the most remarkable of his Time, the most *Learned* Person that then did live:  
The

The very *Epitaph* upon his Grave-Stone doth make it out; *Qui duo, qui septem, qui omne scibile scivit*: He had run through, and did understand the *Texts* of both the *Testaments*; He was most excellently well *Vers'd* in all the Seven *Liberal Sciences*: In fine, he *knew* all could be, or was *fitting* to be known. This Prodigy of *Wit* and *Science*, upon a time, *invited* the Inhabitants of *Paris* to be his *Judges*, and hear a Sermon of his; wherein he *promised* to give them a *large* and *perfect* Explication of the *Mystery* of the ever-blessed *Trinity*; and the better to adapt himself for this *Enterprize*, he makes a *Collection* of all the *Arguments* and *Passages* of Scripture, that might best *serve his turn*: The Night before he was to *appear* in Publick, walking by a *River side*, *musing* with himself, and *polishing* his Discourse, he was *diverted* with the pleasing *Object* of a beautiful little Boy, who, sitting on the Bank-side, was *lathing* with the Palm of its pretty Hand, the Water of the *River* into a little hole which he had made on the Bank-side: Surprized, and withal *delighted* with the pretty Spectacle, inquires, what its *design* could be, he seemed so *busie* about? Why, Sir, my *design* is to put all that *water* you see between these two *Banks*, into this little *hole* I *here* have made. Alas! replied *Alanus*, smiling, you will be a great *while* before you will be able to *compass*

*pass* that : No, Sir, excuse me, not so long as you *imagine* ; for I shall have *perform'd* this *intended* Task, before you will have made good your *promise*, and have *explicated* the Mystery of the *Trinity* ; and having said so, he *vanisht*. It was *doubtless* some Angel sent from *God*, to *Teach* this Doctor, *Simplicity*, and confound his *Presumption* : and he was so *surprized* with this Answer, and withal so *sensible* of his *Temeri-* rity, that he immediately *became* a Shepherd, and tended the Sheep of a certain *Monastery* of Saint *Bernard's* Order; in which he also *afterwards* became Religious. From hence we may *learn*, that a simple Faith dives more profoundly into the greater Myste- ries of Religion. *Nescio*, saith the Great St. *Augustin*,

*Aug. Serm. de S. Trinit.* & libere me nescire profiteor, & in hoc Christianus sum quod unum Deum in Trinitate confiteor : For my share, I do *freely* own my Ignorance, and in this I think my self the better *Christian*, in that I *profess* and do *adore* One God in Three Persons, notwithstanding I cannot comprehend it.

The Holy Ghost could, if he had so *pleased*, have *clear'd* all our Doubts ; and yet hath *left* us in the dark, that in our simple Belief our Faith should *reap* a more *copious* Merit, *Cum simplicibus sermocinatio ejus* : Almighty God, saith *Solomon*, discovers his *Secrets*,  
and

and familiarly converseth with the simple of heart :  
 I could wish from *mine*, that we were all of the same  
*mind* with the Learned *Tertullian* ; *Nobis*, saith he, *curiositate opus non est post Jesum Christum, nec inquisitione* *De Praesc. c. 8.*  
*post Evangelium* : Now, that *Jesus Christ* hath re-  
 vealed his Verities, our *curiosity* is not necessary, but  
*fruitless* ; and all *demands* are vain to him, that hath  
 received, and professeth the Gospel : In all our *Points*  
 of Faith, it is sufficient that God hath said it ; *hæc*  
*dicit Dominus*, one single word of his *out-weighs* Ten  
 thousand Reasons.

The other *Property* that is observed in Sheep, is,  
 their *Obedience* ; they go with their *Shepherd* where-  
 soever he *pleases* to lead them ; they are *attentive*, and  
 do hear his Voice ; they *remain* in Fold till he *release*  
 them ; they *feed* as long as he *thinks* expedient, and  
 take their Rest when he *appoints* them : *Et nos Chri-*  
*stiani*, saith St. *Clement*, *de nulla re vel eventu solliciti* *Initio*  
*in providentia Dei conquiescimus* ; And we, if we be *Recognit.*  
 good *Christians*, like good *Sheep*, repose wholly in the  
*Providence* of our God, who *secures* us by his *Care* ;  
 for Saint *Augustin* seems to blame us with a *Quid in* *Aug. l. 8.*  
*te stas & non stas ? projice te in eum, projice te securus,* *Conf. c. 11.*  
*recipiet te* ; Never confide in your own force, but lay  
 your whole *stresfs* on God ; if he *receive* you, you may  
 walk



walk *secure*, and *free* from danger; he will take *care* of your *Temporals*, he will *direct* your *Spirituals*, and *lead* you to *Eternity*.

Almighty *God* in the *54th Psalm* of the *Royal Prophet*, adviseth us *intirely* to rely upon his *Providence*; and like *simple* obedient *Sheep*, leave all the *solicitude* for our *Temporals*, to the *Care* of our *vigilant Pastor*:

*Psal. 54. 25. facta cogitatum tuum in Dominum, & ipse te enutriet.*

The *Antients*, who have been *surpassing* ingenious in their *Descriptions*, have *represented* unto us the *God* of *Nature* in an *human Shape*, all over *Breast* from *Head* to *Foot*, and all the *Animals* of the *Earth* *sucking* at it; only *Man*, whom *chiefly* and *most* of all he loved, this *God Ruminus* carried in his *Arms*; to inform us, That notwithstanding his *universal Care*

*Pf. 145. 16. did feed all the Beasts in the World, Imples omne animal benedictione*; yet his *kindness* to *Man* was so *obliging*, he embraced him *next* his *Heart*. *Ego quasi nutritius Ephraim, portabam eos in brachiis meis*,

*Chap. II. faith the Prophet Osee*; And I, as a *Nursing-Father* to *Ephraim*, carried them in my *Arms*: *Nay*, my *God*, you are to us *more* than a *Nurse*; for you let

*St. Joh. us Suck your own Blood; Proprio nos pascit cruore*:  
*Chrys. hom. No Nurse so kind*, nor *Shepherd* tender of his *Flock*,  
*60. ad pop. as to feed them with his own Flesh and Blood*: But  
*Ant. you*



you have *given* us Both, your *Flesh* for our *Food*,  
and your *Blood* to refresh us, *amena pasqua*.

As to what *regards* our Souls, and the *Spiritual*  
concern thereof, Almighty *God* doth not always  
*immediately* inter-meddle with it, but makes *use* of  
Men, whose *Guide* he is, and whom he *institutes*  
Directors for others; in *default* of which, many do  
find themselves *exposed* to danger, and liable to be  
*deceived* by our common Enemy. Hence it was  
the Devout Saint Bernard was accustomed to say, *Eps. 87.*  
*That that Man who was his own Guide, had a Fool to* *ad Aug.*  
*his Master; he needed no Devil to tempt him, for he*  
*was worse to himself than any Devil could be: Qui se*  
*sibi Magistrum constituit, stulto se discipulum tradit.*  
A Lamb that will only *feed* where he *pleaseth*, is  
ready to *starve*, and at length *dyes* in the *Pownd*.  
My God! what is *Man* if left to himself? Our *Wis-*  
*dom* is but *Folly*, and our *Knowledge* but *Ignorance* at  
best. Few there be who truly *serve* God as they  
*ought*, and fewer, who, if *guided* by their own Spirit,  
*ever attain* perfection. How then shall they possibly  
*arrive* to their *Eternal* home and happiness?

I call their *Eternal Home*, the *Mystery* of their  
*Eternal Doom*; the *Mystery* of their *Predestination*;

D

*Myste-*

*Ecclef.*  
19. 1.

*Mysterium magnæ anxietatis.* Saint Lewis Bertrandus, having often and seriously Meditated on that saying of the Wiseman, *Nescit homo utrum amore dignus sit an odio*: No man can tell whether he deserve Love or Hatred; could scarce refrain from Tears, and being asked the Reason, answered, *Timeo & fleo, quia nescio quid de me futurum sit*; I fear and I weep, because I know not whether I shall be on the Right Hand or on the Left; whether I shall be for a whole Eternity among the Sheep, or among the Goats. The

*Psal. 76. 5.* Royal Prophet was in the same perplexity; *Anticipaverunt vigiliis oculi mei, turbatus sum, & non sum locutus*: My Eyes have been continued Strangers to all sort of Rest, I was troubled, and did not dare to speak, for fear my good Shepherd should cast me off, and so I be left to my self and Starve: Yet after all his apprehensions, like unto a simple, obedient Lamb, he placed all his confidence in the Care of his Pious Pastor; *In manibus tuis sortes meæ.*

But you wretched and unfortunate Sinner, what excuse will you plead at the latter Day, for having left the Fold, for having been disobedient, and deaf to the Voice of your Pastor? You cannot say, he did never speak unto you; nor can you deny but tha

that you have *heard* him; this will but *augment* your Crime: The *daily* accidents you hourly do see, are so many admonitions that *instruct* you in your *duty*: The disasters that *wait* on Vice, and the miserable *end* of Sin, should *teach* you how to *avoid* it. Suppose you were *informed* that the *Way* you *walk* in is full of Precipices; the *Meat* you are about to *Eat*, is Poysoned, and brings a certain *Death*; that the *Road* is full of *Thieves*: you could not in *reason* complain, should you find your self *stript* of all you had, and at the *point* of *Death*, if you should either go *abroad*, or eat after so *friendly* an admonition: All the *excuses* you could bring, all the *complaints* you'll make, will only serve to *aggravate* your folly; *Melius erat illi non cognoscere viam Justitiæ*: It were better for you, you had never *heard* the *Voice* of your Shepherd, you had never been *Born* in his *Fold*; your Sin would not then have bin so *Enormous*. Had you not *heard* the *Truth* so *often* *Preach'd*, Had you not bin *solicited* by so many *Inspirations*, Had you not seen so many *sad* and *fatal* *Examples*; our Saviour could not then have *reproach'd* you: *Si non eis locutus fuisset, peccatum non haberent*: If I had not *spoke* unto them; if they had not *heard* my *Voice*; if I had not made them *sensible* of their

Joan. 15.  
22.

*Duty* to God, of their *Obligations* to the Almighty; if I had not *discovered* unto them the *Malicious Deceits* of their common Enemy; the inconstant *Vanity* of the World; if I had not made them *acquainted* with the rewards of *Virtue*, and given them a *sight* of Heaven and Hell, let them have seen the *Pains* of one, and the *Delights* of Paradise: they might have *pretended* some excuse, but now they have none. *Apo. 3. 15.* *Utinam calidus esses vel frigidus, sed quia tepidus es incipiam te evomere:* Would to God you were either *Hot* or *Cold*; but because you are but *Luke-warm*, *Incipiam te evomere*, I shall begin to *Cast* you out: To be *Hot* in the Scripture Phrase, is to have a *lively Faith*, and a copious *store* of good works: to be *Cold*, is to be *poor* and *destitute* of both; but that man is *neither*, he is only *Luke-warm*, who having had some *sparks* and *lights* of Faith, did suffer them to be *put out* and die for want of *feeding* them with the constant *practice* of good Works.

A Man might *object* to these; what the Idolaters *said* heretofore to the Antient loose Christians, *Ubi est, as Salvian relates, lex Catholica quam credunt? Ubi Pietatis & Charitatis, præcepta quæ, discunt?* Where be those  
Catholick

*Catholick Verities*, that *Faith* and *Law* which they profess? Where be those *Precepts* of *Piety* and *Charity* which they are *commanded* to observe? They pretend they *Believe* the Gospel, which *prescribes* Continence to its *hearers*, and they live quite contrary; they would be *thought* to Imitate *Jesus Christ*, who *exhorts* them to *give* to the Poor, and they *steal* from their Neighbour: They hear the *Voice* of their Shepherd, but never *observe* it; *In nobis Christus patitur opprobrium*: Our dissolute life is a *disgrace* to *Jesus*, and that *Religion* of ours which is *founded* in his *Blood*, is not only made *despicable*, but is *Prophaned* by our *loose* comportment.

I would have all *scandalous* sinful *Catholicks*, once before they *Dye*, make one serious *reflection* on those Words of Holy *Job*; *Semel loquitur deus & secundo*, *Job cap. 33. 14.* *id ipsum non repetit*: God speaks Once, but *seldom* repeats the same thing over a Second time: as, who should *say*, be attentive to the *Word* of God, receive his Inspirations *Simply*; *Submissively* and *Punctually Obey* whatsoever they shall suggest unto you; least, if once *neglected*, *Secundo id ipsum non repetat*, you may never have them a Second time.

And

Joan. 10.  
11.

Psal. 100.  
3.

And You Sovereign Pastor of  
our Souls, Pastor of all the World,  
who art that good Shepherd, that  
laid down Your Life for Your Flocks  
security; Bonus Pastor animam  
dat pro ovibus suis: It was thro'  
Your Death we have been freed  
from the Jaws of the Infernal Woolf,  
and now do Feed in Safety; Nos  
autem populus ejus & oves pas-  
cuæ ejus: Own us as Yours, and  
make us always Hear Your Voice:  
Let us be simple as Lambs, obedient  
as Sheep, and when Night shall  
come, Beloved Pastor of our Souls,  
when you shall separate your Sheep  
from amongst the Goats, place us on  
Your Right Hand; Inter oves  
locum præsta, & ab hædis nos  
sequestra.

In

*In fine, Dear Jesus, bring it so about, that having had You here for our Lord, and for our Pastor, we may have You a whole Eternity in Heaven for our Reward and for our Crown.*

Which God of His Infinite Bounty grant Your Most Sacred Majesty, and all this Pious Assembly. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

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F I N I S.